The Western Luminary.

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THE SABBATH.

For the Western Luminary.

"REMEMBER THE SABBATH DAY TO KEEP IT HOLY."

There is no part of God's law that has been less regarded, or more frequently violated, than this holy commandment.

No Christian who professes to love and obey God, would dare to thrust a dagger to the heart of his neighbour or his friend. Why! Because he knows it would be dreadfully offensive in the sight of God. How many wearing the sacred badge of christianity, on God's holy Sabbath, are found with their thoughts and affections, like the fool's eyes, wandering towards the ends of the earth, spending their time in levity or in vain and worldly conversation, forgetting that the same thundering voice which said "Thou shalt not kill," in a tone equally as loud and terrific, said "Remember the Sabbath day to keep it holy."

But are objections urged to devoting this day exclusively to God in thought, word, and deed, on the grounds of inability or disinclination? It is a principle universally acknowledged, that the more the mind is exercised towards any object, the more it becomes strengthened; for instance, tell the miser, doting with all his soul upon his hoarded treasures, to think one single day on the state of the political world—he cannot do it; his mind almost unconsciously is taken away and fixed on his coffers of sordid dust. But go to the politician, who has for six months been toiling and labouring in mind and body to promote the election of some partizan; propose the subject of politics, his mind at once seizes it with avidity, and so intensely is it fixed, that even the sleep and sweet repose of midnight hours vanish, and he could think and plan and act for a week, and even a month, to succeed in his undertaking. If such be the great attainments of worldly men for the sake of objects so trivial, what should be the attainments of those who profess the holy religion of Jesus Christ; and why should they not be able to spend one day in seven exclusively in the reading and hearing of God's holy word, and in meditating upon his unlimited perfections in creation and in the glorious plan of redemption?

Oh, ye professed followers of the Lamb, heaven is a glorious place, but we cannot expect to obtain it without enduring the cross of Christ. Sore trials and conflicts we must encounter from the world, the flesh, and the devil, in putting down our spiritual foes, in plucking out our right eye and our right hand sins, renouncing ourselves, and submissively bowing at the foot of the cross, putting our whole dependence in the Lord Jesus Christ.

Truly, to keep holy the Sabbath day, may appear to be a hard requirement: but where is the humble christian that views himself rushing down to eternity, entirely dependent on the mercy of God for salvation, but will at once concieve it to be a duty, which he owes to himself, to spend this day in sweet communion with God, examining his hopes for the eternal world, lest at last he should be cast off forever!

Oh 'tis a lamentable fact, that christians, in this enlightened land, often meet together on the holy Sabbath and spend whole hours in sinful conversation and folly, God not being in all their thoughts.

"Little children, love one another;" but how little is this sacred precept observed! Why, christians, if this love exists, being united to Christ as the branches to the vine, having the same spiritual foes to oppose, travelling the same road to eternity, having one common Father, aiming at the same glorious and eternal happiness, why, I pray you, when met together, can you not spend God's holy Sabbath in prayer and praise to his blessed name, conversing about that glorious and incorruptible inheritance of which all those, faithful to death, shall participate in the bright morning of the resurrection? But if this be an irksome task, painful and too great to be borne, Oh how could you, if now God should cut you off, launch into eternity, to join the songs of redeeming love, with the spirits of just men made perfect! How could you join the company of the hundred and forty and four thousand who stand before the throne continually crying, "Holy, holy, holy is the Lord God Almighty!" and where heaven's high orchestra incessantly rings with the celestial songs of "honour, and glory, and praise, and power, and dominion, to God and the Lamb forever and ever!"

Oh christian, 'tis time to awake out of sleep; arise, gird on the whole armour of salvation, that you may be able to stand in the evil day; watch and keep your garments; revere God's holy Sabbaths; live near to the cross of Christ, for behold the day cometh, and even now is, when the Lord God will do a great work in our land. He will make a separation between his friends and his enemies, preparing for the mighty battle, when the wicked shall fall like lightning, and be consumed like chaff; but the righteous, like a great vine, shall spread far and wide, till its boughs, clustered with the fruits of righteousness, shall extend to the utmost parts of the earth, and the Lord reign King of nations, as he now reigns King of saints. C. G. H.

TEMPERANCE

JOURNAL OF HUMANITY.

The first two numbers of this sheet have been received. It is published at Andover, Mass. under the authority and direction of the Executive Committee of the American Temperance Society. It is an exceedingly valuable publication; and highly attractive both in matter and manner. Let there be light on the subject of this noble enterprise, (such as this sheet emits) and let it shine both far and near; and there will be no "*peace men*" *in* the church, nor among reflecting men *out* of it. The right side of the great question will be manifest; and the "*temperate use*" will, we hope, cease ever to be "named among us as becometh saints."—*Philad.*

PROGRESS OF REFORM.

By Authority.—The Corporation of the village of Ithica have refused to license any retail grocery establishment. The resolution was adopted by the Board unanimously. This is said to have been submmitted to without opposition; that is, the Corporation have only given to the *public opinion* of the village its legitimate expression. The *people* govern.

Another.—A correspondent of the New-Haven Intelligencer, states that the tavern-keepers and grocers in the town of Ghent, State of New-York—of the former of which, during the last year, there were ten, and of the latter six, have all been refused a renewal of their license to retail spirituous liquors in any quantity less than five galions.

In Maine.—The cause of Temperance is no where more prosperous than in some portions of the Eastern section of this State. In the three towns, East Machias, West Machias, and Machias Port, constituting originally the town of *Machias*, about one half of the male inhabitants belong to the associations based on the principle of entire abstinence. In East Machias, there is not a licensed retailer of any description. Four years ago, there were from twelve to fifteen.—*Portland Mirror.*

No Market.—The fact has repeatedly occurred, in the city of New-York, within a few weeks past, that owners of vessels about to sail for French ports, and wishing return freights of brandy, have found the Agents of French houses afraid to make engagements for such freights. This fact taken with some others which appear in the prices current and reviews of the market, in recent papers, lead to the inquiry—What is the matter with the trade in liquors! —*Journal of Humanity.*

Miscellaneous.—In one of the large towns in New-Jersey, a merchant who became convinced of the guilt of the traffic in ardent spirits, emptied his casks upon the ground. Of fifteen merchants, in the same place, three only continue to sell spiritous liquors: and there have occurred ten apparent reformations of drunkards. In one of the large towns in Berkshire County Mass. one merchant only has bought a new supply of liquors this season. A number of hopeful reformations from habits of intemperance have also occurred there.—*ib.*

Legislative Wisdom.—Your committee view, with much gratification, the strenuous efforts which are making by public spirited individuals and societies, to arrest the progress of intemperance.

To the citizens of Pennsylvania, generally, we recommend a union "heart and hand," with these pioneers in the work of reformation. The result will be gradual, but certain. Public opinion, (when the weapon is truth, the strongest and the best,) will change audacity to shame—indifference to energy; strip vice of its false allurements, and save the young and the innocent from destruction.—*Committee of Pennsylvania Legislature.*

GOOD RESULTS.

The Georgia Journal remarks, that since the formation of Temperance Societies in that state, not less than 1000 families have wholly given up the use of ardent spirits, and 1000 more use but half the quntity which they did two years ago.—*Columbian Star.*

CHANGES.

The Boston Palladium thus notices the late "election day." "This day, formerly so famed for parade, bustle, and excitement, now passes off almost as quietly as any other in the calender. The Governor now enters the city without military escort and moves about unaccompanied by admiring crowds of school boys. He has also dispensed with the cocked hat and short breeches, which were wont to invest his person with so much awe. Neither the exultations of successful, nor the angry invectives of defeated partizans now meet our ears. The two Houses elected their officers by votes almost unanimous, and proceeded to the despatch of the public business, harmoniously, and with a single eye to the public welfare. In conformity with an ancient custom, which we hope may be perpetual, the Legislature, immediately after its organization, attended public worship at the Old South. During the day the Common was resorted to by a crowd, embracing all ages, color, and conditions, among whom cheerfulness and sobriety universally prevailed. The booths, we are happy to learn, are no longer shelters for drunkenness and gaming."

Furnished for the Philadelphian.

NARRATIVE OF THE STATE OF RELIGION

Within the bounds of the Presbyterian Church in the United States, and of the Churches Corresponding, for May 1829.

Every thing relating to the Redeemer's kingdom is of vast importance to the world, and of peculiar interest to the children of God. Every thing connected with the prosperity of that part of Zion which is committed to us, must be deeply interesting to the churches under our care; they look forward with pleasure to the period, when this information is communicated; and with the same heart felt pleasure does the Assembly present to them the Annual Narrative of the state of religion.

We have, as usual, many things to deplore; evils numerous and extensive, which excite in the pious heart grief and distress. They are such as have often been announced to you, and which it is not necessary again to detail.

We would rather encourage and gladden your hearts, by recording the gracious dealings of Divine Providence towards us. From the reports of our different Presbyteries, we are able to do this; to afford you this year, animating accounts from every part of our country, of the increasing prevalence of truth, the diminution of vice, and the triumphs of grace.

We begin with a subject which excites deep interest in the Presbyterian Church, and which must ever be regarded as among the most cheering dispensations of Providence —*revivals of religion.* These special tokens of Divine Grace have been manifested to an extent demanding our warmest gratitude— and in some instances, in a manner peculiarly distinguishing. We know that you will be gratified by our designating the places where they have occurred, and the particular character of some remarkable effusions of the Spirit.

The churches upon which reviving showers of Divine Grace have descended, during the past year, are those of Ellisburg and Rutland, in the Presbytery of Watertown; Cooperstown, in the Presbytery of Otsego; 1st and 2d congregations of Manlius, in the Presbytery of Onondaga; Milan and Summerville, in the Presbytery of Cayuga; Pulteney, in the Presbytery of Bath; Angelica and Allen, in the Presbytery of Angelica; Le Roy and Perry, in the Presbytery of Genesee; Wilson, Lockport and Medina, in the Presbytery of Niagara; Sheridan in the Presbytery of Buffalo; Goshen, Middletown and Ridgbury, in the Presbytery of Hudson; Coldspring and New Windsor, in the Presbytery of North river; Hanover, Rockaway and Patterson, in the Presbytery of Newark; Mendham, Chester, 1st and 2d churches in Elizabethtown, Chatham and Plainfield, in the Presbytery of Elizabethtown; the 2d church of Upper Freehold, Middletown Point, Bonhamtown and Shrewsbury, in the Presbytery of New Brunswick; Basking Ridge, in the Presbytery of Newton; the 2d church in the Northern Liberties and the 2d church in Southwark, in the Presbytery of Philadelphia; the 1st and 2d churches in Alexandria, the 1st and 4th churches in Washington city, Cabin John and Bethesda, in the Presbytery of the District of Columbia; Cross Creek, in the Presbytery of Washington; Gallipolis, in the Presbytery of Athens; Mackinaw, in the Presbytery of Detroit; Claridon, Huntsburg and Hamden, in the Presbytery of Grand River; Berkshire, Kingston, Worthington, Lebanon, Upper and Lower Liberty and Oxford, in the Presbytery of Columbus; Hillsborough and Ripley, in the Presbytery of Chillicothe; Granville, Jersey, Hartford, Bennington and Burlington, in the Presbytery of Lancaster; Pisgah, Hanover, Madison, Jefferson, Graham, Sand Creek and Olive Ridge, in the Presbytery of Madison; Franklin, New Jersey, Lebanon, Troy, Lower Bethel, Washington and New Lexington, in the Presbytery of Miami; New Albany and Livonia, in the Presbytery of Salem; Crawfordsville, Indiana, Vincennes and Cole Creek, in the Presbytery of Wabash; Greensburg, Columbia and Shiloh, in the Presbytery of Transylvania; Briery, College Church, Cumberland, Amelia and Buckingham, in the Presbytery of Hanover; Hawfields and Cross Roads, in the Presbytery of Orange; Little Britain, Duncan's Creek, Morgantown and Muddy Creek, in the Presbytery of Concord; Florence, Tuscumbia, Courtland, and Monroe, in the Presbytery of North Alabama; Abbeville, Anderson, Laurens, Greenville and Spartenberg, in the Presbytery of South Carolina; James Island, in the Presbytery of Charleston Union; Decatur, Gainsville, Thyatira, McDonough, Bethany, Greensborough, Lexington and New Lebanon, in the Presbytery of Hopewell; Medway, in the Presbytery of Georgia; Hebron, Mesopotamia and Ebenezer, in the Presbytery of South Alabama.

Besides these instances, the Assembly would mention two or three others, worthy, they think, of more particular notice. In one of our large cities, the city of New York, the Spirit of God has signally manifested his presence, and poured out upon several churches the reviving influences of his Grace. In the Central Church, one hundred have been admitted into communion since the commencement of the revival, and the work is still advancing.— The Brick Church, the Canal street, Rutgers st and Cedar st. churches have also enjoyed and some of them are still enjoying, more than ordinary seasons of refreshing.

In Morristown, N. J. a spot often visited by the out pouring of the Spirit, there has been a display of Divine Grace, greater, more powerful, and more wonderful, than has ever before been known in that place. It commenced in November last, and rapidly increased until the whole town seemed to be shaken; almost the entire population appeared bowed in the dust before the majesty of Jehovah; opposition was hushed, and every one seemed to say and feel, "Truly this is the finger of God."

In the Presbytery of Cincinnati, scenes have been witnessed resembling those of Pentecost; almost overwhelming by their grandeur and extent. The signal display of the Spirit's power was felt in the city of Cincinnati, where hundreds after hundreds were brought to tremble, and believe and rejoice. Soon the Divine work extended to all the churches around, shedding its powerful influence upon the different districts of the state, and carrying with it the strongest proofs of the omnipotence of the Holy Spirit, and the sovereignty of Divine Grace.— The churches which have shared most largely in these effusions, are the 1st and 2d churches of Cincinnati, Pleasant Ridge, Reading, Hopewell, Springfield, Ohio, Hamilton, Seven Mile, Pisgah and Mount Carmel. In the latter congregation the great and good work is still advancing. The fruits of this revival are about a thousand added to the church. Surely it must gladden our hearts to see such a rich harvest of souls gathered in regions that only a few years since, were trodden by the foot of savages.

The character of all the revivals which have been mentioned, judging from the reports of the Presbyteries, is such as to prove them divine — Their general characteristics were a solemn stillness, a pungent conviction of sin, a spirit of importunate prayer, and an ardent zeal for the cause of truth. Though the subjects in general were not confined to any particular age, or class, or sex, yet it was evident that the Grace of God most signally rested upon the rising generation, upon the members of Bible classes, the teachers and pupils in Sabbath schools.

Besides the ordinary effects which always attend genuine revivals of religion, we have observed one peculiar consequence resulting from some of those that occurred at the South and West. They have led many pastors, who had previously been engaged in secular pursuits to lay aside their worldly avocations and to consecrate themselves *wholly* to the ministry; while the people have been willing to support them, when thus devoting *all* their time and attention to their service. The means by which these revivals were commenced, enlarged and prolonged, were Sabbath school and Bible class instruction, the close and faithful preaching of the gospel to christians and sinners, days of fasting and humiliation, visitation from house to house by the pastor, the elders, and the members of the church, personal conversation on religion, and concerts of fervent prayer. Means like these, when employed vigorously, dependently and perseveringly, the Great Head of the church has always blessed. Let them then be exerted in all their wisdom and power, by every congregation among us, and as a necessary consequence, we may *all* hope for "times of refreshing from the presence of the Lord."

Another subject to which we invite your attention, and on which we hasten to congratulate you, is the cause of *Temperance*; a cause at this time dear to the Presbyterian church. When the last General Assembly urged upon their churches a particular attention to this subject, we expected that something would have been done—but our most sanguine expectations have been exceeded.— In the bounds of almost every Presbytery, from which we have heard, much effort on this subject has been made, and much success achieved. The Fast day in reference to this object, recommended by the Assembly, was generally observed, and in many churches was a day of solemnity and power. The whole church seems to have risen up together, determined, with the blessing of Heaven, to carry their purposes into execution. Such a simultaneous effort in a cause which only a short time since excited little interest even among christians, such unparalled success in an object, against which only a few years ago, such prejudice was felt, can be accounted for upon no other principle but the special providence of God. In every part of our country we hear of Temperance Societies formed in towns, in manufactories, in schools, in colleges, in medical institutions; and in some instances, whole churches have united in such associations.— There is one fact on this subject, corroborated by the testimony of many of the Presbyteries, worthy of being mentioned. Almost every

instance of apostacy from religion, of suspension and excommunication that occurred among us last year, may be traced directly or indirectly to the sin of intemperance. Should not then every minister, elder and private christian awake, and make his example, his prayers, and all his actions bear upon this cause? The last General Assembly expressed themselves strongly on this subject, and we do it again this year. We refer you, brethren, to the resolutions that are passed, and we beseech you, by the temporal and eternal welfare of millions of your countrymen, to go forward, in reliance upon the Father of Mercies, with courage—and wisdom—and hope—and success.

The subject of *Missions*, both Domestic and Foreign, has excited more than usual interest during the past year. For a long time the Assembly was obliged to lament the apathy of our churches on this subject, the want of united and vigorous efforts to supply the destitute in our country, and to send the gospel to Heathen lands. But at length the loud and imperious call has been heard, and we trust will be obeyed. The "Board of Missions" under the care of the General Assembly has extended its operations, and is acting worthy of its name. The "American Home Missionary Society" has done much during the past year to build up the waste places of Zion, to support feeble churches, and to enlighten and sanctify regions, that, without its aid, would have remained in ignorance and vice. "The American Board of Commissioners for Foreign Missions" has the confidence, the patronage, and, we believe, the prayers of our churches. We bid them "God speed" in the glorious work of evangelizing the Heathen. There is one subject connected with the cause of Mission which the Assembly cannot forbear mentioning. Though the Monthly Concert of Prayer on the first Monday evening of the month is generally observed, yet complaints have reached us in the Presbyterial narratives, from every part of our bounds; from the East and the West, the North and the South, that in many instances it is thinly attended, and in some, habitually neglected, by those who profess to love the kingdom of Christ Now, if prayer for missions, without effort be unavailing, surely efforts without prayer must be equally fruitless. O! when will *all* our churches esteem it a *privilege* to meet together on that evening to offer their joint supplications to the King of Zion, and to mingle with their prayers their willing contributions

During the past year more than ordinary efforts have been made to promote *the observance of the Sabbath*; and many of our churches have formed Societies auxiliary to the "General Union." We have to lament, however, that in so many of our congregations the day of rest is much profaned; that in every part of our country, this awful sin continues to abound; and that the community has not yet made the effort, or even felt the importance of suppressing this wide spreading evil.—While the Assembly, in conformity with the known constitution of the Presbyterian church, disclaim explicity all desire of a union of church and state, and confidently trust that the principles of civil and religious liberty which are the glory of our country, will remain unimpaired to the remotest ages; yet they cannot but lament that the petitions to Congress of many friends of religion and morality belonging to various religious denominations, to prevent the transportation of the Mail, and the opening of the Post Offices on the Sabbath, were not granted.

On the subject of *education for the ministry*, the reports are encouraging. We regret however to state, that no revivals have occurred in our colleges during the past year, and that the number of pious students in them has not much increased.—Our own *Theological Seminaries*, and those of our sister churches, with whom we correspond, continue to enjoy the Divine favour. The highest number of students in the Theological Seminary at Princeton, during the past year, was 120; in that of Auburn, 65; in the Union Seminary, 30; in the Western Theological Seminary, 8; in the South Western Theological Seminary, at Maryville, 27; in Andover, 140; in the Theological Institution of Yale College, 40; in Bangor 25; in that of the German Reformed Church, 14; in that of the Reformed Dutch Church, 21;—Total in all these institutions, 490.

In all those *Benevolent Institutions* in which other denominations unite with us, there has been increasing interest and liberality. Our churches are willing to lend their aid to the *American Bible Society* in supplying with a copy of the Scriptures every destitute family in our country. *The American Tract Society* has received encouragement, and been productive of good. The little messengers which have issued from its Depository have been important auxiliaries to ministers in many of the revivals recorded in this narrative. *Sunday Schools* have been kindly remembered of God, and in several instances, have received the special influences of his Spirit.—The *American Colonization Society* continues to enjoy the favour and attention of our churches. And amidst other objects of Christian charity, it gives us pleasure to state, that our sea faring brethren have not been forgotten; that they have received the sympathy and compassion of Christians, and have found in Mariners' churches, in Bethel meetings, but especially in the "American Seamen's Friend Society," efforts to improve their moral condition, which the God of Heaven designs to bless.

From the *General Association of Connecticut*, we learn that the state religion is there flourishing; that many of the churches are gathering the fruits of those extensive revivals which occurred the last year; and that at the present time there is evidently a reviving Spirit in many of the congregations of Hartford and Tolland counties, which, though of recent date, promise a rich harvest of souls to the Lord.

The *General Association of Massachusetts* reports, that in many places, God has wonderfully manifested his presence and blessing. The showers of divine grace have descended copiously upon many churches in the counties of Hampshire, Hamden, Essex, Suffolk, and Bristol. One peculiarity worthy of notice, in some of these revivals, is their long continuance. During a revival in Hoburn, which was not interrupted for two years, four hundred were brought to a public acknowledgment of the Saviour. At Lowell, the Spirit of God has been descending, without any visible intermission, for four years, and is still shedding his converting influences; and from four to six hundred persons have been hopefully converted. In Boston, a continued revival has been enjoyed, in a greater or less degree, for three years; and the work is still advancing gradually, though silently, in six or seven congregations.

From the *General Convention of Vermont*, we learn that the interests of religion are there advancing; that there have been some revivals during the last year, though not of a very distinguishing character; that increasing attention has been paid to the education of ministers, and that more than half of the students of Middlebury College are professors of religion.

The *General Association of New Hampshire* states, that the churches are enjoying the fruits of those revivals which were lately so extensive, and that the benevolent Institutions are widely enlarging their operations. The resolution of the New Hampshire Bible Society to supply all the destitute in the state with the Scriptures, it is believed, has been carried into effect.

The *General Conference of Maine* communicates the cheering intelligence, that previous to its last annual meeting, many churches within its bounds were rejoicing under the reviving influences of the Spirit.—In the counties of York, Cumberland, and Lincoln, God had manifested his presence in a peculiar manner, and brought many to a saving knowledge of the truth.

The reports of all these sister churches communicate much that has been done for the cause of Temperance, and the signal success which has attended these efforts.—Within their bounds there are more than one hundred societies for promoting Temperance, which have effected the most wonderful reformation, in congregations, in townships, and in some instances, in whole counties.

From the Reformed Dutch Church, and from the German Reformed Church, no communications have been received.

Since the last General Assembly, a correspondence has been commenced with some of the Dissenting churches in England, and with the Protestant churches of France, which promises to be most favourable to the cause of Zion. We refer you to the interesting letters which have been received, which appear in the Appendix to our minutes, and which cannot be read but with pleasure and gratitude by every friend of the Redeemer.

In reviewing what God has done for us, we see that the number of communicants during the past year has considerably increased, and that no little accession has been made to our ministry. We are called upon however, to record the removal by death of several of our fathers and brethren in the gospel.—During the year that is gone 19 have thus been removed; we trust from the labours of the church militant, on earth, to the rest of the church triumphant in heaven.

In conclusion, we cannot but remark, that while we are grateful to God for that growing strength which he has given to this part of his Zion, we should at the same time remember, that prosperity in churches, like that in individuals, demands peculiar circumspection. Let us "not be high-minded, but fear." Instead of a spirit of boasting, of presumption or pride, let us be very penitent that we have done so little for the honour of the Saviour; let us exercise much of the humility, charity, and meekness of the gospel; let us engage in fervent and importunate prayer to God that he would continue to bless us, and make us humble, zealous, united, and wholly devoted to his service.—With such a spirit; relying not upon men, but upon God; we shall have no cause for despondency; we can go forward, confident that "the Lord of hosts will be with us," and that in every "season we shall reap, if we faint not." *May Zion arise and shine—may the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth, and all the ends of the earth see the salvation of our God.*

By order of the General Assembly,

EZRA STILLES ELY,
Stated Clerk.

May 26, 1829.

THE WESTERN
LUMINARY.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JUNE 24, 1829.

LEXINGTON TRACT DEPOSITORY.

We are happy to learn from Mr. Stephens, the Agent of this Depository, that a large supply of tracts has just been received from New-York, embracing all the publications of the American Tract Society. The whole amount now in the Depository exceeds 100,000 pages. Auxiliaries applying soon may be sure of a good supply. In addition to the regular series of tracts now embracing 225 numbers, there are in the Depository many bound volumes; also a large variety of Children's Tracts, both bound and unbound; also Doddridge's Rise and Progress of Religion in the soul, and many Broad Sheet and Handbill Tracts. The Children's Tracts will be found very interesting and particularly useful in increasing the libraries of Sabbath Schools.

For the Luminary.

YOUNG MEN'S TRACT SOCIETY OF DANVILLE, KY.

Agreeably to previous notice a meeting was held on Monday, June 15, at the Presbyterian Church in Danville, composed of the citizens of the town and members of the Theological Seminary and Centre College, for the purpose of adopting some efficient measures to promote the more general circulation of religious tracts. The meeting was opened with prayer by Rev. John Brown of Richmond. Rev. Dr. Blackburn was called to the chair and Mr. Joseph Huber appointed Secretary. The meeting was addressed by Rev. O. Eastman, Agent of the American Tract Society, and the importance of forming a Young Men's Society was urged, and especially the importance of enlisting all pious young men in the work of distributing tracts. Mr. E. also spoke of the peculiar advantages which students possess for circulating tracts in their vacations.

A resolution was immediately passed to form a Society; a Constitution was read and adopted, and the following officers were elected for the ensuing year:

THOS: COWAN, *President.*
ALEX: W. CAMPBELL, *Vice Pr.*
WILLIAM M. POWELL, *Sec'ry.*
DAVID TOD, *Treasurer.*

DIRECTORS.

William D. Jones,	*Hugh D. King,*
William Gwynn,	*William B. Kerr,*
Benjamin Shaw,	*Ben. F. Cochran,*
Robt Grundy,	*Charles Spillman,*
George McAfee,	*Josiah Porter.*

After the election of officers the following resolutions were adopted:

1. *Resolved,* That this Society cordially approve of the efforts now making by the American Tract Society to extend the circulation of their publications throughout the Valley of the Mississippi, and that we esteem it a privilege to co-operate with them in this important work.

2. *Resolved,* That it be recommended to the Board of this Society to adopt some efficient measures immediately for placing one tract monthly in each family who is willing to receive it within one mile from the centre of Danville.

3. *Resolved,* That every family within five miles of Danville be supplied with at least one tract within this year.

4. *Resolved,* That this Society will furnish to each of the ten Sabbath Schools in and around Danville three hundred pages of Tracts once every two months for the ensuing year.

A subscription was opened and names given for $08 50 cents.

In the discussion of the several resolutions, many interesting and spirited addresses were made, and a very deep interest excited in favor of the tract cause.

We cannot but hope that great good is to result from the formation of this Society. Fourteen active young men are appointed to manage its concerns. The great opportunities enjoyed by the students of the Theological Seminary and College, and all of the citizens, for distributing tracts in connexion with their labors for Sabbath Schools, renders the prospects of the Society very encouraging. It is hoped that not only the officers of the Society, but also the members generally, and all who may become members, will take a very active part in this matter. If it should be judged expedient, a Tract Society might be formed in connexion with each of the ten Sabbath Schools in the vicinity, in which the children and their parents might unite, and thus all be supplied with tracts. Who can estimate the good that would be accomplished if this system, together with the one contemplated in the above resolutions, should be vigorously prosecuted for a few years! Each family might possess the whole series of the excellent tracts published by the American Tract Society; and we have reason to believe that the truths they contain would be blessed to the convertion of many souls.

DANVILLE TRACT DEPOSITORY.

We are happy to state that during Mr. Eastman's visit here our citizens have raised a subscription of $100 for the purpose of increasing this Depository. It has for two or three years been in operation, and been very well supplied with tracts; but as the Parent Society now design to enlarge their operations in this section of country, it becomes necessary to increase the Depository. We trust that it will ever be furnished with a general assortment of the publications of the American Tract Society, and that all Auxiliaries or individuals may obtain the same variety as they could obtain at New-York. Particular attention will be paid to all orders for tracts or remittances of funds addressed to "MICHAEL G. YOUCE, *Agent*, Danville, Ky."

CINCINNATTI TRACT DEPOSITORY.

It is now about two years since this Depository was commenced on its present plan. In December last an extra effort was made to increase it; and rising of $1000 was raised for this purpose by the citizens of Cincinnati. Since that time, an Agent of the American Tract Society has been constantly and successfully laboring to form Auxiliary Tract Societies in Ohio, which have been supplied with tracts at this Depository. In about six months rising of one million pages of tracts have been issued from the Depository. The business has increased so rapidly, that the Board of the Society have thought it necessary to rent a room and employ a man to devote his whole time to the interests of the Depository and Society.

The Depository is now kept on West Fourth Street, near Main, two doors from the Sabbath School Depository. Mr. ROBERT BOAL, Jun. is appointed Agent, and entered on the duties of his office the first of June. He will make every exertion to keep the Depository constantly supplied with all the publications of the American Tract Society. Auxiliaries and individuals will be supplied with tracts on the same terms that they are supplied at New-York. Societies in large towns wishing to keep Depositories for the sale of tracts, will be allowed a suitable discount.

☞Orders for tracts should be addressed to Mr. ROBERT BOAL, Cincinnati, Ohio.

☞Persons from the country who come in with orders for tracts are requested to call at the Depository and leave them as early in the day as convenient, that the Agent may have time to answer them before they are called for.

GENERAL ASSEMBLY.

BOARD OF MISSIONS.—On the subject of the course pursued by the Assembly, touching the claims and interests of the Board of Missions and other Missionary Associations, the following *resolve*, taken from the minutes, shews more justly and fully the sentiments of the house in reference to the contributions of the churches, than our last notice.

While the Assembly would affectionately solicit the co-operation of the churches with its own Board of Missions; yet, as many of our churches have already united their efforts with the American Home Missionary Society and the American Board of Commissioners for Foreign Missions; therefore resolved as the sense of the Assembly that the churches should be left entirely to their own unembarassed, and deliberate choice of the particular channel, through which their charities shall flow forth to bless the perishing.

PRINCETON THEOLOGICAL SEMINARY.—At the opening of the session on Friday afternoon, an election for Directors of the Theological Seminary at Princeton was held; when the following gentlemen were duly chosen for three years, viz.

Ministers.—Thomas H. Skinner, D. D. John Johnston, Benjamin M. Palmer, D. D. William Nevins, William Chester, William W. Phillips, D. D. Samuel Martin, D. D. *Elders.* Theodore Frelieghuysen, Alexander Henry and Robert G. Johnston—and the Rev. David Comfort was elected a Director for two years in the place of the late Rev. Dr. John Chester.

WESTERN THEOLOGICAL SEMINARY.—The Directors of this seminary made their report, which was referred to a Committee—Dr. Andrew Wylie resigned his office as Director in this seminary—The Rev. Dr. Janeway resigned his office as Professor of Theology in the same, assigning, in writing, his reasons.

General Narrative.—The usual General narrative, prepared from the Presbyterial reports, was presented, read, and adopted.—See 2d and 3d pages.

New Synod.—The Presbyteries of Mississippi, South Alabama and Bigby were formed into a new Synod, to be known by the name of the Synod of Mississippi and South Alabama. First meeting to be held at Mayhew, on the Second Monday of November next.

Monday June 1. The following resolution was offered by the Delegates from the General Conference of Maine, and a decision on the same was referred to the next General Assembly, viz.

Resolved, That this Assembly do approve of the objects of the American Peace Society and do recommend them to the serious attention of christian churches.

The Assembly resolved, that, hereafter, the income from all future editions of the Constitution of the Presbyterian church, until further orders, should be appropriated by the stated clerk in the gratuitous distribution of copies of said constitution, among the more remote and destitute churches in their communion.

An answer having been requested to the question "Whether the moderator of a Synod has a right to call a meeting of the Synod during the interval of its stated sessions" the Assembly gave their decision in the affirmative.

Missionary Institution.—The following resolution was adopted, and the Professors of the Princeton Seminary were appointed the committee to perform the service required by the resolve.

Resolved, "That a Committee of be appointed to consider the expediency of *establishing a missionary institution*, for the instruction and training of *Missionaries*, which shall be under the care of the General Assembly, and in connexion with the Theological Seminary at Princeton—and that this committee be instructed to mature and report a plan of the same to the next General Assembly, provided *they*, or a *majority* of them, approve of such an establishment.

Tuesday June 2. On motion, it was unanimously resolved, that the General Assembly view with peculiar satisfaction the measure recently proposed by the American Bible Society, to supply every destitute family in the United States with a copy of the Bible in the course of two years; and that it be cordially recommended to the Presbyteries, individual ministers and churches connected with the Assembly, to use their high endeavors to carry the above measures, in reliance on the blessing of the Almighty, into full and prosperous effect.

The Rev. Joshua Leavitt, Secretary of the American Seamen's friend Society

ciety, by permission, addressed the Assembly on the objects of the Society;

Whereupon it was *Resolved* that the Assembly rejoice in the prosperous efforts of the American Seamen's Friend Society for the spiritual improvement of that peculiar and interesting class of men, who go down to the sea in ships, and commend the Seamen's cause to the affection, the charities and the prayers of all their churches.

The Rev. Luther Halsey, of Princeton, N. J. was elected Professor of Theology in the Western Theological Seminary, in the place of the Rev. Dr. Janeway resigned.

The report on the application of the Synod of Kentucky, to take the Theological Seminary at Centre College under the care of the Assembly, was taken up and adopted, viz:

That they have examined and do fully approve the plan of said seminary, and hereby express their sense of the importance of this institution; but at the same time recommend a delay of any application on this subject, until the next year, in cons quence of the immaturity of their arrangements.

Three thousand pages of Tracts were received from the Female Tract Society of this city to be distributed in the Western parts of Pennsylvania, and committed to Dr. Heron for distribution. Ten thousand pages were also received from the Female Tract Society of the 6th Presbyterian church for distribution among the Southern and Western members of the Assembly.

A new Synod, called the Synod of Cincinnati, was constituted, to consist of the Presbyteries of Chilicothe, Cincinnati, and Miami. Their first meeting is to be held on the fourth Thursday of October next.

Dr. Green, Dr. Skinner and Dr. Ely, were appointed a committee to report, to the next General Assembly, a mode of proceeding in organizing churches under the present Constitution of the church: also on the manner in which ministers and licentiates are to be received into any of our Presbyteries from ecclesiastical bodies in the United States, which correspond with the General Assembly.

The Committee to whom was referred the report of the Committee on Psalmody, with their book, &c. made a report which was amended and adopted: and concludes by recommending the re-committal of said book to the same Committee, with the addition of the Rev. Dr. Skinner and Mr. Sanford, to receive those corrections and alterations which may be thought necessary. When corrected, &c. the book is to be printed in pamphlet form for the use of the next Assembly. Remarks or corrections to be proposed by ministers, or others, are to be placed in the hands of the Rev. Dr. Ely, free of expense, within six months.

On application of the Board of Education the Constitution was so amended, as that hereafter fifty three persons shall constitute the Board; twenty-five of whom are to be ministers, and the remainder male communicants of the church; one minister and one layman from each Synod, and the remainder from Philadelphia, and within a convenient distance from the city,—together with such Vice Presidents as the Board may appoint.

The committee on the History of the Presbyterian Church, reported the receipt of some additional documents the last year; and were continued.

The Assembly, having finished their business, adjourned, after uniting in the usual exercises of praise and prayer, to the third Thursday in May 1830. Much harmony and Christian affection have attended the business of this Convention, from which, as well as from their unwearied individual efforts to advance the interests of vital piety in various sections of the city, we hope for the best issues. *Philadelphian.*

COLONIZATION AND 4th OF JULY.

It is hoped that the usual collections for the Colization Society will not be neglected.

REVIVALS.

Extract of a letter from the Rev. Charles Phillips to the editor of the Western Luminary, dated Augusta, Ky. June 19.

On the 3rd sabbath in May, we had a communion season in Augusta. During the occasion 9 were added to the church.

Also on the 2nd sabbath in June inst we had a season of the same kind at Felicity Ohio. Ten were received into the church. We have some assurances that the Lord has not forsaken us.

FOREIGN NEWS.

The ship Florida, arrived at New-York, has brought London dates to the 4th and Liverpool to the 5th May inclusive. The following summary of their contents are extracted from the New-York Courier and Enquirer.

TURKEY AND RUSSIA.—The preparations of the Turks for the approaching contest are formidable, and the whole people are clamorous to be led to battle. The head-quarters of the Russian army were to have removed to the camp before Sillistria, and the Turks were assembled in great force to defend that place.

The forces of the Pacha of Egypt (18,000) are to march to Erzeroum to combat the Russian Asiatic army.

The Turkish fleet lies at anchor off Bujukdere—it will probably sail for the Black Sea.

A simultaneous movement of the Russian fleets in the Mediterranean and Black Sea is to take place (*they say,*) and the point of junction is to be in the Bosphorus. It is much more easy to *say* this than to do it.

The village of Farraraki (at the entrance of the Bosphorus) has been occupied by three thousand Turkish troops, and strongly entrenched.

The Turks have opened the campaign in Asia, by acting on the offensive. They made an assault on the fortress of Akhalzik, in the early part of March, and invested it for several days. Upon receiving information that Russian reinforcements were approaching, they retreated in good order.

The Russians land frequently on the coast of Roumelia, make a few prisoners, get some provisions, and then reembark.

The overflowing of the Danube, and the swell of the rivers generally throughout the East, have retarded military operations.

It is said that Admiral Heyden intends to blockade Alexandria—that the English officers in the Mediterranean expect soon to be called into active exertions—and that a general war in Europe must take place.

MORGAN TRIALS.

The excitement in relation to the abduction of Morgan appears not yet to have entirely subsided in the interior of New-York, and other trials have recently been had in Ontario county, where Eli Bruce and John Whitney have been convicted of assisting in carrying off and concealing Morgan.

Bruce was sentenced to imprisonment in the county jail for two years and five months. It appeared in evidence that Bruce was sheriff of the county of Niagara in 1826, and that he in September of that year informed H. E. Hopkins, a deputy, that two or three weeks before his abduction, it was in contemplation to remove Morgan from Batavia, at which place he at that time remained, to fort Niagara, and ultimately to put him on board a British man of war. Other circumstances were testified to, of a character sufficient to influence the minds of the jury to find him guilty.

In the trial of Whitney, Bruce was a witness, and several facts of an important character, heretofore unknown, were disclosed. He stated that he was in a carriage with Morgan when he was conveyed to Lewistown, whence another carriage and horses were provided; that the same person got into it, and that they proceeded to the fort.—Morgan was blindfolded in the carriage, which was kept closed, and he locked arms with two persons in it. That he appeared to be easy, said nothing, supposes that he went voluntarily, and the object in putting the handkerchief over his eyes, was that he should not discover those who rode with him. The horrid fact was established, that Morgan was confined in the magazine of fort Niagara, and it was ascertained that a cell in the jail of Niagara county was provided for him, but for some cause he was not taken there. Bruce stated that after he was confined in the magazine, he then knew not, nor did he ever ascertain, what ultimately became of him. It was also proved that Whitney was an actor in the transaction, and the jury accordingly found him guilty. He was sentenced to be confined in the jail for the term of one year and three months. A man, Gillis by name, was also tried, but the jury did not agree respecting a verdict.

Thirty-one witness were examined in this trial on the part of the people, and thirteen on the part of the defendants. Indictments were found by the grand jury, for perjury, against several of the witnesses on former trials for this Morgan affair.—*Traveller.*

OBITUARY.

Died, in Jonesborough, Tennessee, on the 8th of May, *Miss Susan Nelson,* of Danville, Ky.; daughter of the late Rev. Samuel K. Nelson, and granddaughter of the late Governor Shelby. With every promise of worldly enjoyment which the blandishments of fortune could give, she was cut off from all earthly hopes at the early age of seventeen. Although thus prematurely removed, her life had already developed those decided characteristics of engaging worth, which will form a theme of grateful consolation to all who cherish an affectionate regard for her memory. She was intelligent, amiable, pious, endowed with an excellent judgment, an affectionate grateful disposition, and gentle manner. Her short stay on earth was marked by a devotion to the offices of much human kindness, and the practice of the christian virtues. Her heart was alive to the noblest sentiments of disinterestedness; and even in her last lingering illness, she evinced a disposition rather to concede her own comforts, and to consult the conveniences of those who surrounded her, than to exact those sacrifices from others which existing circumstances would so fully have authorised. Her last hours were calm, peaceful, happy, untroubled by the near prospect of that awful event which so often stirs the agonizing terrors of the boldest worldling. She repeatedly expressed her entire resignation to the will of heaven, nor did she evince the slightest regret that she was to be torn away from that path of earthly sunshine, which spread its facinations before her—but casting forward her enlightened vision, to scenes of holier radiance and of higher joys, she departed in the full tranquility of the christian's hope.

When told by her physician that she could never reach her native state, she replied, "I feel so tranquil in view of death, that I sometimes fear it is the effect of stupidity rather than of Christian resignation." She had been for some weeks, praying that she might be enabled to submit cheerfully to the will of God, whether it be life or death. After this, when again informed that she could not survive but a few days, she answered, "The sooner the better." She then, although in a feeble voice, with great feeling and earnestness, sung the first verse of the hymn

"When I can read my title clear," &c.

She asked some young ladies who were with her, but who were no professors of religion, "What would become of you were you in my condition! I am prepared." To some who were weeping near her, she said, "Weep not for me—I am ready." Such were her consolations—such her prospects! Although distant from her place of residence, her last days were cheered by the presence of sympathizing relatives and friends.

When age and infirmity are gathered to the all-devouring grave, the event is one of which we had, perhaps, been long expectant, and we find consolation in referring it to the ordinary operation of the immutable and salutary laws of nature. But it is otherwise—far otherwise, when the light of youthful expectation is prematurely extinguished by the cold hand of destiny's inexorable messenger. It is then, that we are made sensibly aware of the miserably precarious tenure of all human hopes, and then it is that we can feel the force of the pathetic lament which is so applicable to the case just recorded.

The Autumn winds rushing,
Waft the leaves that are scarest
But our flower was in flushing,
When blighting was near

MINISTERIAL QUALIFICATIONS.

The last number of the Quarterly Register and Journal of the American Education Society, contains an interesting letter from the Rev. Dr. Rice, of the Union Theological Seminary, on the subject of Ministerial Qualifications. The following is an extract.—*Vis. & Tel.*

"The present age is characterized, not only by vigor of action, but by enlargement and comprehension of views. The excitement has been such—the achievements of the last thirty years have been so great, that no little thing, no local, temporary interest, can fill and satisfy the mind. Military, political, and civil affairs, are all conducted on a grand scale. The progress of science—the freedom of the press—the facilities of intercourse between nations—the extension of education—the formation of a public opinion of the civilized world—the wide circulation of news, both political and domestic, have all served to produce this reach of thought and of purpose. The foulness of a crime perpetrated in one of our western villages, or in a hamlet in some obscure corner of England, in the course of a few weeks, awakens detestation among a hundred millions of human beings. And the moral sublimity of a truly virtuous and noble action, with like rapidity of diffusion, soon thrills through unnumbered bosoms, and calls forth admiration and praise from the wise and good of half the human race. The effect of all these circumstances is felt on the mass of Christendom's population. And the church has to do her work, amidst multitudes, whose minds are dilated with strong feeling, and filled with magnificent enterprises.

Now, as a general remark, I would say that in regard to all these movements, and the spirit which urges them forward, the church must keep before the world; and, shining in the light of heaven, she must hold forth the word of life, and show to benighted and bewildered man, the way of peace and salvation. And I should think that ministerial character ought to be formed in reference to this condition of the world. In particular,

There is an urgent call for a lofty tone of religious feeling in the ministers of the gospel. In the awakened state of Christendom, when every thing is turned to a high key, the dull and dreary *monotones* of listlessness will produce only disgust and contempt. Every Priest and Levite must take his jubilee trumpet, and sound such notes of heavenly melody, as shall, amidst all the din and bustle and turmoil of this gross earth, be heard waxing louder and still louder, until every discordant sound shall be overpowered by the rapturous hosannas of a redeemed world. No man need expect that others, in the present mighty upstirring of human nature, will sympathise with him, and be brought under the influence of truth itself, when uttered by him, if his own feelings are flat and stale. But this excitement, to be of any real value, must be well sustained, and equable. The grand truths of the gospel must apply a constant stimulus to the heart and soul of the preacher; and he must show that it is this, and nothing else, which bears him on, thro' all his labours.

In the next place, preachers of the gospel must be trained for energetic action.—The enterprises of men of this age, in the various pursuits of life, are characterised by remarkable earnestness and decision "Their driving is like the driving of Jehu the son of Nimshi." In the eagerness of pursuit, they lean forward as they go on. Ministers of Jesus Christ must catch the same spirit.—"What their hands find to do, they *must* do with their might." Otherwise, men will never believe that they are at all in earnest. A life of feeble effort will pass off, and the world will be as though they had never lived.

But the vastness of the work affords another argument. "The harvest is great, and the laborers are few." So much the more, then, for them to do! They must work while it is day—and every hour in the day—or many will at last cry out in the bitterness of their anguish, "the harvest is past; the summer is ended, and we are not saved." Oh! who can look over this world, lying in all the darkness and desolation of sin, and not feel that every one who loves the Lord Jesus, and especially every one who is consecrated to the work of the ministry, ought to put forth every atom of his strength in carrying forward the great design of making known the saving health of the gospel to all nations.

It deserves to be remarked, too, that as the time approaches for the consummation of the great purposes of redeeming mercy, the Head of the church shows that he intends to use, in this high service, men whose tone of feeling, whose standard of piety, and energy of action, are brought up to the requirements of the gospel. They who, in former times, might have been to some degree useful in the performance of half service, are laid aside and rejected; while the honor and happiness of success are granted to those who give their hearts *undivided* to this mighty work.

Again: *the present age calls for ministers of comprehensive views and enlarged feelings.*—The field of labour is *the world.* The movements of the church affect the interests of the human race. The plans proposed by Christian benevolence diffuse their influence through all Christendom. The opposition of infidelity, or bigotry, in the present increased and easy intercourse among nations, operates on the same extended scale. And the minister of the gospel can hardly be reckoned fit for his station, who confines his views to one little corner, or limits his feelings to one little portion of the church.

It is high time, too, that the whole moral influence of true religion should be felt by the entire world of heathens, Mohammedans, Jews, and nominal Christians. And the man, whose heart is not big enough to take in all; whose mind cannot look beyond the plans and interests of a sect; who cannot, at one hour, with the deepest interest take hold of a neighbouring Sabbath School; and at the next, give all his soul to the business of a mission located in the islands of the sea, or on the other side of the globe, is not the man for this age. He has come into the world, behind his time; or has stayed in it, until such services as his seem not to be needed.

I should say, too, that the *present period requires singleness of heart and purpose in the ministry; and undivided attention to its appropriate duties.* A preacher of the gospel must not love money, or fame, pleasure, or power. He must love his work better than life; he must, in a peculiar and eminent degree, be ready to practise self denial; he must be willing to go any where, be any thing, do or suffer any thing, to promote the cause of the Redeemer and the salvation of souls; he must forget his own particular interest, and lose himself in the high and hallowed enterprise of evangelizing the world.

In former times, preachers of the gospel not unfrequently gave time, attention, feeling, labor, to many interests not immediately connected with the accomplishment of their great object. But what have the ministers of a kingdom which is not of this world, to do with affairs of state, and political contests? Why should a man, whose office might well fill the hands and the heart of an angel, occupy his time with subordinate interests? If these things were once tolerated, they can be so no longer. *Now*, there is a call for a concentration of energy, an undivided attention, an application of the entire mental and moral power of the preacher to his holy calling.

The devil tempts all other men, but the idle man tempts the devil.

AMERICAN BOARD FOR FOREIGN MISSIONS

The Nineteenth Annual Report of the American Board, contains a mass of information, in respect to the spread of gospel truth and the principles of civilization among heathen nations, which is highly gratifying. The operations of this Board are pouring a flood of light upon the world.—The following is a brief summary collected by the Watchman from the Nineteenth Annual Report:

"There are now under the care of the Board, forty-six missionary stations, including one that is temporarily vacant. Connected with these stations there are forty three ordained missionaries, four licensed preachers, four catechists, and one hundred and seventy two other missionary assistants, male and female; making the whole number of missionary laborers from this country, two hundred and twenty three. There are, also, thirty six native assistants, who are immediately connected with the mission families, and as preachers, catechists, superintendents of schools, and distributers of tracts, are of great service in extending knowledge and Christianity. Besides these, there are about six hundred native teachers of free schools, connected principally with the missions at Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first instructed, and all of whom are superintended in their labors by the missionaries. Five hundred and twenty-three, exclusive of the mission families, are members of the churches at the several stations. There are thirty two thousand nine hundred and nineteen pupils in the mission schools: of whom, about eight hundred and seventy are in the boarding schools, at the stations.—The Board have seven printing presses connected with the different missions, which are kept in constant operation, and have printed or are in readiness for printing, in nine different languages. The whole number of copies of works printed at these presses, principally elementary school books, translations from the Scriptures, and religious tracts, must now exceed five hundred thousand, and the number of pages twenty millions: most of which have been put in circulation. Thus languages, which were never before written, have been reduced to system and printed, and are now made the vehicles of diffusing knowledge widely: and others in which were no books, except such as were filled with erroneous and polluting sentiments, are now made the channels of conveying useful knowledge and the word of God to the millions who speak them. Thousands of minds, which were wasting in ignorance and

inaction, are becoming enlightened, and fitted to perform the responsible duties of life --Others, which were the abodes of base and malignant passions, are becoming full of righteousness, and peace, and joy in the Holy Ghost. The Gospel is preached to hundreds of thousands sitting in the shadow of death, the Spirit descends, as upon our own churches, and the heathen are becoming new creatures in Christ.

COMFORTS AND CARES.

Among the numerous examples which might be cited, wherein the disastrous partnership between comforts and cares is apparent, we select only one;—namely, that of children: and none but a gloomy misanthrope will doubt that the exercise of "Philo progenitiveness" is highly pleasurable. The planter of a forest, the sculptor of a statue, the author of an epic,—have their peculiar and respective gratifications; but what are these, compared with the delight of him who gazes on his offspring? To him there are times in which every line is beauty and every sound is music: when his children are present, he feels himself "at home;" when absent, he seems to have entered another dwelling, and when one of them is snatched away by the great invader of domestic bliss a spring of sorrow appears to be opened, whose waters can be checked by no earthly power.

At no period, however, can the bosom of an affectionate parent be divested of anxiety.—With the comfort of engaging childhood, there is the care arising from its ills and dangers; with the comfort of the youth of promise, there is the care of education, beset with perils; with the comfort of increasing years, there is the care of settlement in life; and even with the comfort derived from the successes of mature age, there is the care of retaining or increasing what is possessed; while with a new generation a new series of disquietudes springs into existence.

The consideration of these things we would, therefore, commend to the reader as an antidote to that intense desire of possessing what is not enjoyed, so common to the human breast, and which, unrestrained, is fatal to that tranquility which is the basis of happiness.

Should he be some individual pining after wealth, let him see that in its acquisition he might find no increase of enjoyment, since the cup of abundance might ordinarily bear with propriety the motto at the head of this paper,

"And, like the glittering of an idiot's toy,
Might fancy mock his vows."

Should the eye of one who has an ardent spirit, spurning with dissatisfaction and contempt the limited circle in which it moves, scan these lucubrations, be it known that the highest and purest joys of social intercourse are derived from the few, not from the many,—that they fly the scenes of splendor and gaiety, and are to be participated only in our own country, and in spots as quiet and sacred as our own fireside. And should a husband and a wife peruse this page, who wish that their almost solitary table were, like their neighbors', decked with "olive branches;" let them remember, that though they are denied joys in which others exult, they do not writhe under agonies which have brought many to the grave.

"All human situations," says Franklin, "have their inconveniences; we feel those that we find in the present, and we neither feel nor see those that exist in another. Hence, we make frequent and troublesome changes without amendment, and often for the worse. In my youth I was a passenger in a little sloop, descending the river Delaware; there being no wind, we were obliged when the ebb was spent, to cast anchor, and to wait for the next. The heat of the sun on the vessel was excessive, the company strangers to me, and not very agreeable. Near the river side, I saw what I took to be a pleasant green meadow, in the middle of which was a large shady tree, where it struck my fancy I could sit and read, and pass the time agreeably till the tide turned. I therefore prevailed with the captain to put me ashore. Being landed, I found the greatest part of my meadow was really a marsh, in crossing which, to come at my tree, I was up to my knees in mud; and I had not placed myself under its shade five minutes, before the musquitoes in swarms found me out, attacked my legs, hands and face, and made my reading and my rest impossible; so that I returned to the beach, and called for the boat to come and take me on board again, where I was obliged to beat the heat I had strove to quit, and also the laugh of the company. Similar cases in the affairs of life have often fell under my observation."

He, then, undoubtedly, has most care, who is constantly aspiring after something beyond him; and he has most comfort, who fully obeys the Divine injunction—"Be content with such things as ye have."—*Sp. and Manners of the Age for April.*

THE PIOUS NOBLEMAN.

The celebrated Earl of Chatham had a nephew to whom he was much attached. When this young man was pursuing his studies at Cambridge, his uncle wrote him several letters of advice, which were afterwards published by Lord Grenville. On the important subject of religion, the Earl thus addresses his relative:—"I come now to the part of the advice I have to offer to you, which most nearly concerns your welfare, and upon which every good and honorable purpose of your life will assuredly turn; I mean the keeping up in your heart the true sentiments of religion. If you are not right towards God, you can never be so towards man: the noblest sentiment of the human breast is here brought to the test. Is gratitude in the number of man's virtues? If it be, the highest Benefactor demands the warmest returns of gratitude, love and praise. If a man wants this virtue where there are infinite obligations to excite and quicken it, he will be likely to want all others towards his fellow-creatures, whose utmost gifts are poor compared to those he daily receives at the hands of his never failing Almighty Friend. 'Remember thy Creator in the days of thy youth,' is big with the deepest wisdom: 'The fear of the Lord is the beginning of wisdom; and, an upright heart, that is understanding.' This is eternally true, whether the wits and rakes of Cambridge allow it or not: nay, I must add of this religious wisdom, 'Her ways are ways of pleasantness, and all her paths are peace,' whatever your young gentlemen of pleasure think of a tainted health and battered constitution. Hold fast therefore by this sweet anchor of happiness, Religion. You will often want it in the times of most danger; the storms and tempests of life. Cherish true religion as preciously as you will fly with abhorrence and contempt superstition and enthusiasm. The first is the perfection and glory of the human nature; the two last the depravation and disgrace of it. Remember the essence of religion is, a heart void of offence towards God and man; not subtle speculative opinions, but an active vital principle of faith."

COMFORTS OF RETIREMENT.

The illustrious Washington thus wrote to a friend: "I am just beginning to experience the ease and freedom from public cares, which, however desirable, it takes some time to realize; for, strange as it may seem, it is nevertheless true, that it was not until lately I could get the better of my usual custom of ruminating, as soon as I awoke in the morning, on the business of the ensuing day; and of my surprise on finding, after revolving many things in my mind that I was no longer a public man, or had any thing to do with public transactions. I feel as I conceive a wearied traveller must do, who, after treading many a painful step with a heavy burden on his shoulders, is eased of the latter, having reached the haven to which all the former were directed, and, from his house-top, is looking back, and tracing with an eager eye the meanders by which he escaped the quicksands and mire which lay in his way and into which none but the all powerful Guide and Dispenser of human events could have prevented his falling. I have become a private citizen on the banks of the Potowmac, and, under the shadow of my own vine and my own fig tree free from the bustle of a camp and the busy scenes of public life, I am solacing myself with those tranquil enjoyments of which the soldier, who is ever in pursuit of fame,—the statesman, whose watchful days and sleepless nights are spent in devising schemes to promote the welfare of his own, perhaps the ruin of other countries, as if this globe was insufficient for us all,—and the courtier, who is always watching the countenance of his prince, in the hope of catching a gracious smile,—can have very little conception. I have not only retired from all public employments, but am retiring within myself, and shall be able to view the solitary walk, and tread the paths of private life, with heartfelt satisfaction.—Envious of none, I am determined to be pleased with all; and this being the order of my march, I will move gently down the stream of life until I sleep with my fathers."—*Lady's Mag.*

A HUNDRED YEARS HENCE!

A hundred years, did I say? It may not be a hundred days, or hours, or minutes! Say, then, are you pursuing only those things that perish with the using, and the value of which death will entirely destroy? or, are you seeking the salvation of your soul, which will live for ever? You would blame the folly of that man, who, for the pleasure of a moment, would sacrifice a large estate; but he is wise compared with the man who gives up eternal happiness for all the pleasures of the world. Oh, my soul, a hundred years hence, or perhaps in a few days, I shall be either in heaven or hell!

Idleness is the badge of gentry, the bane of body and mind, the nurse of naughtiness, the step-mother of discipline, the chief author of all mischief, one of the seven deadly sins, the cushion upon which the devil chiefly reposes, and a great cause not only of melancholy, but of many other diseases; for the mind is naturally active, and if it be not occupied about some honest business, it rushes into mischief, or sinks into melancholy.—*Burton.*

He who has virtues of his own, need not boast of his ancestors.

POETRY.

For the Western Luminary.

LINES,

Written upon the death of Miss MARY DOWNING, *who departed this life May* 21, 1829.

She was an eminently pious young lady; bore a lingering and painful illness with the utmost fortitude. Some of her last words were, "Weep not for me, I am going to rest; I have not a doubt; "Glory be to God; I feel as happy as if I were in heaven." Blessed are the dead who die in the Lord—for they rest from their labours, and their works do follow them.

She's gone! ah yes, her spirit's fled,
She now is number'd with the dead,
And her pure soul has wing'd its way
To the fair climes of blissful day.

From grief and sorrow now she's gone,
Her troubles on this globe are done;
And though her friends with sorrow weep,
Yet she in death doth calmly sleep.

Could virtue, friends, or tears, e'er save
A mortal from the silent grave,
Then might our friend have smil'd at death,
And still retain'd her vital breath.

But virtue, friends, and falling tear,
Are vain to save a friend, though dear,
For every earthly being's doom'd
In the cold ground to be entomb'd.

But christians soon, with sweet surprise,
Will burst those bands, with triumph rise,
To reign with Jesus on that shore
Where death is fear'd and felt no more.

There do we trust our much-lov'd friend,
With joys exulting, did ascend,
To meet her friends and kindred dear,
O'er whom in death she shed a tear.

Then let us now suppress the sigh,
For our friend Mary's gain'd the sky;
Her suffering time on earth is o'er,
And she has gain'd th' immortal shore.

From evils, toils, and griefs to come,
Her blest Redeemer's took her home,
Where she, with angel choirs, will sing
Hosannas to her Priest and King.

I. L.

MISCELLANY.

ENVIEST THOU FOR MY SAKE.

A worthy minister, who used to preach a week day lecture in the city of London, heard a friend expressing his regret that it was so ill attended. "Oh, that," replied the minister,—"is of little consequence, as the gospel is preached by several others in the same neighbourhood; and in such a situation, for any one to be very desirous that people should come and hear the gospel from *him* instead of others, seems as unreasonable, as it would be for one of the shopmen in a large shop, to wish all the customers to come to *his* particular part of the counter. If the customers come at all, and the goods go off, in so far as he feels an interest in the prosperity of the shop, he will rejoice." Lovely and rare example of true humility, pure zeal, and genuine love to Christ! Look at this, ye ministers and churches, who quarrel with your neighbours, and scarcely speak well of them, because they prosper no less than you! Shall we feel mortified when immortal souls are saved, because *we* were not the instruments of their conversion? Shall we say, if *we* cannot gather them into *our* church, let them not be gathered? If two rival physicans, who had each as much as he could do, when the plague was raging in a town, looked with envy and grudging on each other's success, what should we say of *their* spirit? But such a temper in these circumstances is far less criminal than the envious disposition of some ministers and their flocks.

SPIRIT OF BRAINERD.

"I withdrew to my usual place of retirement, in great peace and tranquility, spent about two hours in secret duties, and felt much as I did yesterday morning, only weaker and more overcome. I seemed to depend wholly on my dear Lord; wholly weaned from all other dependencies. I knew not what to say to my God, but only *lean on his bosom*, as it were, and breathe out my desires, after a perfect conformity to him in all things. Thirsting desires, and insatiable longings, possessed my soul after *perfect holiness*. God was so precious to my soul, that the world, with all its enjoyments, was infinitely vile. I had no more value for the favour of men than for pebbles. The Lord was my all, and that he overruled all, greatly delighted me. I think that my faith and dependance on God scarce ever rose so high. I saw Him such a fountain of goodness, that it seemed impossible I should distrust him again, or be any way anxious about any thing that should happen to me. I now enjoyed great sweetness in praying for absent friends, and for the enlargement of Christ's kingdom in the world. Much of the power of these divine enjoyments remained with me through the day. In the evening, my heart seemed to melt, and I trust was really humbled for indwelling corruption, and I *mourned like a dove*. I felt that all my unhappiness arose from my being a sinner. With resignation, I could bid welcome to all other trials; but sin hung heavy upon me; for God discovered to me the corruption of my heart. I went to bed with a heavy heart, *because I was a sinner*, though I did not in the least doubt of God's love. O that God would purge away my dross, and take away my sin, and make me ten times refined!"

From the Journal of Henry Martyn.

We are just to the south of all Europe, and I bid adieu to it forever, without a wish of ever revisiting it, and still less with any desire of taking up my rest in the strange land to which I am going. Ah! no,—farewell perishing world! To me to live shall be Christ. I have nothing to do here, but to labor as a stranger, and by secret prayer and outward exertion, do as much as possible for the Church of Christ and my own soul, till my eyes close in death, and my soul wings its way to a brighter world. Strengthen me, O God, my Saviour; that whether living or dying, I may be thine.

RULES FOR DOING GOOD.

1. Watch for opportunities. Even Henry Martyn lost, through mere carelessness, the best opportunity he had for many months, of distributing Tracts in India.

2. Carefully select your objects.

3. Never quit certainty for hope.

4. When you have made a good beginning, call it but a beginning.

5. Do every day what belongs to that day. A man would not give, until he could give a large sum; and before he got it, he lost his all, by a fire.

6. Do something. If you cannot preach, you can do something else.—If you have not eloquence, you probably have money. If you have not money, you probably have influence.—If you have not influence with the rich, you probably have with the poor. If you have no influence with man, you may have power with God, and prevail.

7. When you gain an advantage, follow it up. It will not weaken even a strong cord to add another to it.

8. What you do, do with your might. If people see you determined to do a thing immediately, they will help you: otherwise they will have no heart for it.

9. Attempt great things. Many do not know what they can do.

10. Undertake not too much. Many do not know what they cannot do.

11. Consider the diligence of Satan's servants. They sleep not, except they have done mischief, Prov. iv, 16.

12. Consider also their success. If they want money, they can get it. If they want agents, enough stand ready, crying, here am I, send me.

Be not faithless, but believing. If David would sling well, he must carry a steady hand.

THE GOSPEL.

"Now is the time," says an English journal, in commenting on emancipation, "for all dissenters, who profess to regard the New Testament as divine, to make vigorous efforts, either individually or collectively, to put every one of their countrymen in possession of a copy of the sacred record; to enable him, by elementary instruction, to examine its contents, and to direct his attention to it at an early period of life, as the law by which he will be finally judged." To this sentiment, Americans are now giving their practical assent, by spreading abroad, in hamlet and cell, the life-giving book of God. We hope this conduct will be enforced from our pulpits, and reiterated by our daily public journals, till every family has the precious treasure. And if any portions of our country have a population which cannot read, we hope our Missionary Societies will send amongst them bible readers, after the manner of instruction now adopted in Ireland.—*Ch. Watchman.*

THUNDER STORM.

Washington city was visited by a severe thunder storm on Sunday evening, May 31, which although of very short duration, was productive of great mischief. The wrecks of the poplars which line Pennsylvania Avenue, says the National Journal, are encountered at every step; and the old oak, which since the forest occupied the site of our city, has remained a solitary lingerer in the west front of the Capitol, was struck and riven by lightning. We have heard of frame buildings prostrated, but fortunately, of no injury to any human being.

HAIL STORM.

A shower of hail, about two miles wide passed through the town of Manchester, Conn. on the 29th ult. which is stated to have been unparalleled for severity. Many of the hail stones were one and a fourth inch in diameter, and their form was unusually regular, being almost that of a perfect globe. The grain in the fields, and the plants and vegetables in the gardens, are literally cut down and destroyed, and the fruit trees stripped of the promise of a productive season.

MR. ALEXANDER CAMPBELL.

In justice to Mr. Campbell, we publish the following paragraphs, in reply to one in our paper of the 2d inst.

BETHANY, VA. May 30th, 1829.

To the Editor of the Christian Herald.

DEAR SIR:—

Absence from home prevented me from noticing in the June number of the Christian Baptist your remarks upon one of Mr. Flint's complimentary expressions, touching the discussion with Mr. Owen on the evidences of Christianity. The sentence as quoted in your Herald of the 23d inst. reads thus:—"We were at once pleased and surprised to find that his (my) views of Christianity were decidedly of the liberal cast."—You seem to think that the phrase "*liberal cast*," in the appropriated sense of the Editor of the Western Monthly Review, is rather a meagre compliment. I do not know in what particular sense he may have used these words, as I have had but a very limited acquaintance with the history of this gentleman's religious views—But one thing I do know, that nothing said in our discussion authorized him, or any one else, to think, or to say, that I accord in sentiment or style with "Humanitarians, Unitarians, Socinians, or person who deny the Divinity of the Lord Jesus Christ." Liberal as my views are, I cannot fraternize with any who deny in words or in works, "the Lord who bought them," "who purchased the Church with his own blood," and who claimed the exclusive honour of being "the only begotten Son of God, who is the Alpha and Omega—the Beginning and the Ending—the First and the Last."

I certainly did afford some evidence that my views of Christianity were not of that contracted kind which reduces it to a few abstract opinions, or confines it to a single sect on account of its holding certain orthodox opinions; but that it consists rather in the belief of those cardinal facts and truths;—That Jesus of Nazareth is God manifest in the flesh, the Messiah of God—that he died for our sins—was buried, rose again the third day, and ascended up into heaven, that he is constituted of God the Father, the Judge of the living and the dead, and that he will retribute to every one according to his works.